Pen Wavelets.

BY R. F. MALLOTT.

We are said to be saved or justified "by faith," "by grace," "by works," "by his life," "by his blood," "by baptism," and the apostle once exhorts, "Save *yourselves* from this untoward generation."

Now each of the above expressions is strictly true of itself, and all, are so many parts of the whole plan of salvation from sin when properly comprehended. The entire Gospel is one harmonious whole. I am aware that men have "hobbies" to feed, and must necessarily expunge a greater or less portion of the word before their sophistry can stand at all. But God did not give us the word for this purpose. "*The* Gospel is *the* power of God unto salvation." (Rom. 1 : 16). Not a *portion* of it, but the whole.

In other words, He did not give it to the Calvinist that he should abstract a part to the contradiction of the rest, or to the Unitarian that he should abrogate all texts that would not prove in keeping with his ideas of God. Yet, such intenable positions together with hundreds equally as unreasonable are sustained in the same way.

What nonsense! when we can take the *whole Gospel* and teach election, predestination, and foreordination "by *grace* through *faith* which *works* by love "which is of the Father, and of the Son, and of the Holy Ghost. Three united in *one* great work—exalting mankind to infinite possibilities. "For these *three* are *one*" in this work. Hence we see in a general sense both Calvinistic and Unitarian doctrines are taught, but in their restricted views neither are taught. They have accepted a *part* for a whole. So you will find many other theories that are patched up with "creeds" "confessions of faith" "Annual Conference interpretations of the Word," &c., &c. What a sure foundation the people have, who teach and obey the Gospel only, not a part but the whole!

This is within your experience if you will it so. "Whether it be right in the sight of God to hearken unto men more than unto God, Judge ye. Acts 4 : 19.

The unbelieving thief says, "*If* thou be Christ save thyself and us." How very many thieves survive this one of Golgotha! Those who have "robbed God" of time, of talents and glory. Why guilty of these great charges? Echo answers unbelief. If the world would but see from sacred history the star that in a robe of light pointed out the birth-place of their Savior, the sea that hushed at his presence, the dead who arose to see him die, the sun in the heavens mourning in a garb of darkness to burst forth in brighter effulgence when "the darkness is past," the lepers made whole, the lame casting aside their crutches, the eyes of the blind dancing in the light for joy, how many souls would exclaim "Remember me." And in reply the rays of divine comfort would kiss the cheeks of earth's penitent throng "If thou be the Christ." How much venom the soul receives from that "if." A father once came to Christ with an afflicted child, saying, "If thou canst, heal my son." The Savior said "If thou believest, all things are possible to him that believeth." The father self-convicted cried, "Lord, help my unbelief!" A leper came to him with the if placed in quite another attitude—"Lord if thou wilt thou canst make me whole" I need not say the leper received at once the balm of healing.

It is an experimental axiom that we never weary hearing of Jesus' love to a suffering world. The old who have grown tired of earthly pursuits, and shut themselves up from political and social intercourse with the world about them, cling with youthful energy to the Bible. Its beams of love keep their hearts glowing brightly and they scarcely know that age is playing its cruel pranks. O for a golden age in declining years!

Waterloo, Iowa, Dec. 6, 1886.

Open Thou Mine Eyes.

BY S. M. MINNICH.

It seems dangerous for me to write about the church at this place. The account I gave of the seeming new departure of the church last winter, came very near bringing a committee here from annual meeting, so I have been informed. I understood by the resolutions of the church, when the cast off members were reinstated, that the church cut loose from the dictations of annual meeting, and became congregational in her government. But it seems these resolutions were only passed to reinstate members, but not to govern the church. Some of us made up our minds that we would not agree to be governed by the "minutes" nor committees of annual meeting. The leaders of the church understood our position and reinstated us, knowing that we would not give and take council from annual meeting. But those in authority still cling to annual meeting. It is plain now that there was only an agreement in word but not in fact. The differences between us and the annual meeting brethren were so great and so marked, that we were dumfounded when they accepted our terms and resolutions. But the first business meeting the writer attended after the adoption of these resolutions, delegates were chosen to attend district meeting. By this action the church trampled under her feet the "taffy" resolutions. Does any one suppose that in such a union there is strength? Certainly there has been no "strength" in this union. A few Sabbaths ago the elder in charge told his hearers that he would not leave another appointment for this place. There were other fields where he might do good but here, it seemed no good could be done. For a time last spring prayer meetings were kept going, but became weak and died. In the summer a Sabbath school was started—it continued about three months and died. There can be no union in any movement unless the leaders say what they mean and do what they say. Annual meeting—Bible brethren and Bible-alone brethren cannot walk together in union. Being convinced that we could not pull together, the Bible-alone brethren have held their peace. If the Bible-alone brethren exercised their talent in the church, as their conscience dictated, it was plain to be seen that dissensions would arise. And if the writer wrote for the EVANGELIST there was danger of a committee from annual meeting. The writer believes that the condition of the church, at this time, can not be injured by a committee from annual meeting, hence these notes.

What the world and the church wants today is broader views and common sense. Man at his best is narrow and circumscribed in his views and visions. It can not be otherwise. How little we know about this great globe that we inhabit. From the wonderful discoveries that are constantly being made we must conclude that the earth is full of mysteries. But when we contemplate the planetary worlds, our earth becomes an insignificant speck. When we know so very little about the natural works of the Creator, how can we claim to have "all knowledge" concerning His spiritual manifestations? If we knew our blindness there would be hope of us receiving sight. If we knew the darkness we were in, we might receive light. But if we, Pharisee like, claim that all light and all wisdom is in us, we shall continue in darkness. Our constant prayer should be, "O Thou (in whom there is no darkness at all) open mine eyes."

The Bible was written for all time and for all ages. God's goodness and greatness is reflected in His Word and works. But all ages, nor all men, can not see the "same" grandeur and love of the Almighty Father. We should not seek for Him through the past and dark ages, but seek Him in the light of our times. It does not seem wise to hunt for the paths of the fathers, it would be more wisdom "to look up," and "go foward." If we will do this in prayer and faith, every day we shall see new beauties in His works.

Andrews, Ind.

Only an Apple Left.

One morning in the Winter of 1878 a Christian lady, who had often distributed to the necessities of saints, sat alone in the room, which advanced age and the beginning of what proved to be her last illness confined her to.

Roused from her meditation by the entrance of her daughter, she said : "My dear, old Mr. and Mrs. W. have been on my mind all night. I hear that they were not at church on Sunday. I know that they are poor ; they may be sick and in want. I wish you would take a basket, call a cab, drive to the market, buy a good supply of provision, and take it to them." Here she gave the address, and as her daughter was leaving the room, she added, handing her a thick flannel skirt. "Perhaps you would do well to take *this*, too ; the weather is cold and Mrs. W. may need it."

The younger lady went. The provisions were bought, and at the head of the third flight of stairs in the tenement house to which she had been directed, she stopped short. Through the thin door she could hear Mr. W's voice asking a blessing upon the food before him.

At the conclusion of the grace, and smiling at what she now believed to be her mother's unnecessary anxiety, she knocked and entered. Sure enough, there they were at dinner, the wife at the foot of the table, waiting to be helped, the husband at the head, carving—one large apple, all the food they had!

With tears in her eyes, the lady drew forth her kindly stores, and while a comfortable meal was being prepared, she listened to their thanks, and heard from uncomplaining lips their pitiful story—how they earned a precarious living as clear starchers ; how the husband had been attacked by rheumatism, and the wife by a felon ; how, though utterly destitute, they had poured out before their God all their troubles ; and how they had surely believed that he would send some one to help them.

When dinner was ready, and the visitor about to leave, Mrs. W. accompanied her to the door, and, with an expectant look, said :

"My dear, did you bring the flannel petticoat?"

In the excitement of the entrance, the lady had quite forgotten the skirt, which still lay at the bottom of the basket. Astonished at the question, she answered.

"Yes, I brought you a skirt ; but why did you think so?"

"Because, dear," said the old saint, "when I told the Lord there was only an apple left, I told him I needed a warm, flannel petticoat, and I was only wondering whether you had it, or would he send it by some one else."

WORDS AND WEAPONS.

Manliness of Preaching.

The preaching and teaching of Christian ministers in matters of religion, should by all means be manly. It should be addressed to the understanding as well as to the feeling. It should not be merely sentimental. It should be grounded on facts, truths and reasons. It should thus be of a sort that will bear to be brought to the test of clear thinking, and of a sound, sober judgment. We do not mean, of course, that the feelings are not to be reached. They ought to be appealed to, and most powerfully. But we mean that the appeal should be reasonable ; that is, strong, and genuinely and permanently effective.

It is due to the cause of religion itself that this should be so. The service of God is reasonably in the highest degree, and in the very end of reason. The truths and motives of religion are strong by the perfection of reason that is in them. And we do a wrong to the Christian faith if we fail to cause it to be seen in this its real solidity and truthfulness. It is the habit of the ministry, in some good measure, to aim at this. But they may need encouragement in their purpose. And other Christians, as well as ministers, may well keep the same truths in mind. They tend toward thoroughness, and to a sure and steady growth of Christian grace.

SELECTED.

Few mercies call for greater thankfulness than a friend safe in heaven. It is not every one that overcometh.—*Dr. James Hamilton.*

If one wants to enjoy the comforts afforded by the Bible, the indespensable condition of securing the result is, that he should bow his head and his heart to the absolute authority of the Bible in all matters pertaining to religious faith and practice. In no other mood of mind can he receive these comforts or be entitled to them. If he cavils with the Bible or trifles with it, this will certainly destroy its power to bless his soul. Its comforts are for those, and for those only, who implicitly yield to its authority.